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that is, to study it, and our continued occupation with the Torah will eventually reclaim us for God and goodness. Our author also cites Moses Mendelssohn's remark that Judaism has no dogmas; but he does not understand the exact sense in which Mendelssohn used the word "dogma." The author of *Morgenstunden* and *Phädon* was the very last person to be accused of thinking that Judaism is indifferent about, say, the existence of God, and immortality.

It is not worth while following our author much further. His use of choice passages from Rabbinic literature is occasionally such as has already long ago made us regret that the Rabbis had not been warned to talk seriously at the approach of a fool; and, in his eagerness to show up the ignorance and hypocrisy of German Rabbis, he even stoops to make capital out of a friendly jest. However, having shown, to his own satisfaction, that the cause of Jewish suffering is to be found in Judaism, and nothing else, the remedy he suggests is, of course, for Jews to forsake Judaism and be merged in their Gentile environment. Several times, indeed, he has occasion to point out that there are many born Jews that have abandoned Judaism, and suffer from intolerance none the less; but he does not seem to observe how this admission affects his theory that Judaism is the exclusive cause of anti-semitism. And the crowning point of his logic is reached when, in the name of Justice, he appeals to the Gentile world to promote the absorption of Jewry, and so terminate Jewish suffering. Why in the name of *Justice*, if Jews alone are to blame for their sufferings? And why in the name of a *moral ideal*, if our devotion to "Ethics" is at the bottom of all the mischief?

A. WOLF.

STEINSCHNEIDER'S BIBLIOGRAPHY OF JEWISH HISTORY.

Die Geschichtsliteratur der Juden in Druckwerken und Handschriften, zusammengestellt von MORITZ STEINSCHNEIDER. I. Abteilung: Bibliographie der hebräischen Schriften. (Frankf. a. M., Kauffmann, 1905. xii + 190 pp. 8vo. 6 mark.)

In the year 1850 appeared in Ersch and Gruber's *Realencyclopädie* (vol. XXVII, pp. 357-471) Steinschneider's article "Jüdische Literatur," which is of fundamental value to the present day, and is still the only scientific and critical exposition of this wide domain. Since that time the author, as we learn from the preface of the work under notice, has devoted special attention to the historical side of

this literature, and made a critical study of particular periods and individual phenomena in various books and essays. At last, after a lapse of fifty-five years, he has succeeded in presenting us with a complete bibliography of this branch of literature, which possesses all the merits of all such works by our *grand old man*: a complete mastery of the material, a critical judgment free from personal bias, a consideration of all the literary sources bearing on the subject, in addition to exemplary accuracy, restrained brevity, and terseness of expression.

Jewish literature is not very rich in historical works, in the real sense of the word, which is determined by various factors. In the first place, the historical sense, although not absent—the Bible is already history for the most part—does not seem to have been present, not even to the same degree as, e.g., among the Arabians. One has only to represent how such a great mind as Maimonides expressed himself slightly over this branch of literature. Then it is to be considered, that since the last two thousand years, our history has been a history of suffering, bearing out the ancient dictum: *אם באנו לכתוב אין אני מספיקין*. That history should deal, above all, not with political but intellectual development, and should consist not of stories of battles, but of spiritual triumphs and those who achieved them, is a discovery of quite modern times. We can therefore understand why this latest work of Steinschneider, which begins with the Talmudical period and goes down to 1900, comprises only a little more than 300 numbers, although the *termini* are pretty wide apart, so that historical materials, documents, statutes, reports, &c., the history of individual personages and of scholars, are all included. The only thing excluded is the history of literature.

The first part now before us comprises only Hebrew works, among which are also to be understood works in Hebrew characters (Arabic, Spanish, Judeo-German). The non-Hebrew works are to form a second part. The author has been assisted in this first part by two of his former students, A. Marx of New York, and A. Freimann of Frankfort-on-the-Main. In addition, Fräulein Adeline Goldberg, Steinschneider's trusty collaborator during recent years, has been of valuable assistance in the correction of proofs, so that this work is dedicated to her, "to the tried friend" (*der bewährten Freundin*).

The book begins with some introductory remarks on the historical Haggada (§§ 1-3), to which Zunz (as is well known) devoted a chapter of his *Gottesdienstliche Vorträge*; on the importance of the authority for fixing the Halacha (§ 4), which became a motive for the history of scholars (see the Chain of Tradition in tractate *Aboth*); and on the legend (§ 5) associated with Biblical and post-Biblical personages,

and contained in certain late minor Midrashim (e.g. דברי הימים של משה, מדרש אלה אזכרה, מעשה דר' יהושע בן לוי, משלים של שלמה, &c.; it should be added also the ספר הישר, &c.). Then follows a description of the oldest chronological-historical works of the Talmudical and Geonic period, such as סדר עולם (§ 6), מגלת תענית (§ 7), סדר עולם (§ 9), סדר הנאים ואמוראים (§ 11), *Eldad ha-Dani* (§ 13), the *Letter of Sherira* (§ 18), &c. The first real historical work in Hebrew is the *Josippon*, so that the description of it is preceded by a short masterly characterization of the new points of view for the historical literature to be considered (pp. 26-28); then we come to a thorough description of this historical work (§ 19), which Steinschneider, like Zunz, assigns to Italy in the tenth century. In unbroken chronological sequence there follows an account of historical literature, firstly of the middle ages (§§ 20-90: the last mentioned work is the שבט יהודה of Solomon ibn Verga), then in an appendix (§§ 91, 92) various items with regard to the middle ages, "which one might look for in this bibliography, owing to the information they contain" (e.g. David b. Merwân al-Mukammas' notices about Jewish sects; Moses ibn Ezra's poetry, &c.). We then reach modern times (§§ 93-311; till 1900), works of unknown period (§§ 312-317), additions and corrections (pp. 172-182), which are mostly due to Marx and Freimann, and finally a list of titles (pp. 183-190). An index of authors, editors, and places, is to be given in the second part for the entire work.

As the work under notice has the character of a *bibliography*, absolute completeness is a matter of impossibility even for a Steinschneider. This is especially true with regard to the most recent Hebrew literature, which appears in all corners of the world and often escapes all bibliographical control. Even here, in Warsaw, where most Hebrew printed books are published now, it is impossible to follow all new publications, let alone in the West. It should therefore be the task of everybody who is interested in this branch of literature to provide supplementary lists, I shall accordingly set forth here such a list, however unimportant.

Of the middle ages I have only to add Sahl b. Maṣṣliḥ's Hebrew introduction to his Arabic law-book, which Harkavy has edited in his מאסף נדחים I, no. 13 (= המליץ 1879, cols. 639-643), and which contains many valuable notices about the condition of the Jews in Jerusalem in the tenth century (see *R. É. J.*, XLVIII, 154). Then a fragment of a travel-story by a Prince Jacob of Susa, who is said to have visited the "sons of Moses" beyond the Sambation, between 1240 and 1276, and brought back with him various information (likewise edited by Harkavy in חדשים גם ישנים II, 1, published in

הגת, supplement to *המליץ*, 1898, pp. 65–68), so that he belongs to the same class as Eldad and the other “correspondents” of the *בני משה* (§ 176).—With regard to modern times I may mention the fragment of a Hebrew and Arabic account of the conquest of the Island of Rhodes under Suleiman II in 1582 (ed. Harkavy *ib.*, pp. 68, 69), and letters by Frankists to the Jewish communities of Bohemia, from the years 1767–1773 (ed. Porges in *R. É. J.*, XXIX, 282 seq.; a German translation in P. Beer’s *History of the Jewish Sects*, II, 329–339). Of the nineteenth century I notice the following works:—

1. Zaccarie (Heb., Issachar Ḥajim) Carpi, of Revere in Italy, took part in the Italian struggle for liberty, 1779–1801, but was nevertheless exiled from his native country. He wrote an account of his experiences, which Giuseppe Jaré has edited under the title *תולדות י'ש'ח'ק* (Cracow, 1892, 16 pp.).

2. Meir (Marcus) Fischer, *קורות שנות קדם*, a History of Rome, part I, Prague, 1812 (Benjacob 527, no. 329).—*תולדות ישראל*, history of the Jews under the reign of Mahdi and Imam Edris in Mauritania, *ib.*, 1817, 86 + (2) pp.

3. Baron Korf, at the command of Tsar Nicholas I, wrote a history of his ascent to the throne in 1825 (Revolt of the Decabrists), translated into Hebrew by A. B. Gottlober under the title of *יום הזכרון*, Lemberg, 1878, 131 pp.

4. Jehuda Löb Germaise, *תולדות רוסיא*, a History of Russia, translated from the German, part I, Sudilkow, 1836 (Benjac. 620, no. 164).

5. Shalom Cohen, the continuator of the *Meassfim* (1772–1845), *קורא הדורות*, History of the Jews from the Maccabees to the Present Time, part I, till the destruction of the second Temple, with a letter by Rapoport on various place-names in Palestine, Warsaw, 1838, (12) + vi + (2) + 279 pp. (Benj. 527, no. 319). Part II, till the middle of the thirteenth century, exists in manuscript form in the library of the Warsaw Synagogue (160 pp., small 4to).

6. Feiwei Schiffer, *תולדות נאפאלעאן*, History of Napoleon I and his reign, Warsaw, 1849, 264 pp. (Benj. 620, no. 153).

7. Baer Kestlin, *מחברת מסע מצרים*, History of Napoleon’s Expedition to Egypt (to a certain extent a complement of the preceding), translated (from the German), and various other things, Warsaw, 1861, (8) + 118 + (2) pp.

8. Acher Amschejewitz, *שם עולם*, History of the Persecution of the Jews in Morocco in 1863, and of the intervention of Moses Montefiore, Warsaw, 1864, 64 pp.

9. A. B. Gottlober, *בקרת לתולדות הקראים*, critical investigations

into the history of the Karaites (according to Jost, Graetz, and Fürst, as well as some researches, not without value), Wilna, 1865, vi + 226 pp.

10. S. J. Abramowitz, **דברי הימים לבני הרוסים**, a short History of Russia, translated from the Russian, part I, Odessa, 1868, 43 pp. (Wiener, **קהלת משה**, p. 267, no. 2194).

11. Joseph Eliezer Epstein, **דברי הימים למלכי רוסיא**, History of Russia according to Russian sources, Wilna, 1872, 200 pp. (ib., no. 2195).

12. Solomon Mandelkern, **דברי ימי רוסיא**, History of Russia till the ascension of Alexander II, three parts, Warsaw, 1875 (ib., no. 2197).

13. E. Roller, **המלחמה והמצור**, History of the Franco-German War in 1870-1871, Amsterdam, 1878; (24) + 178 + (2) pp.

14. Wolf Kurman, **קצור דברי הימים**, Short History of the Jews till the destruction of the Second Temple, Hebrew and Jud.-German, Warsaw, 1882 (Wiener, 264, no. 2164).

15. Joseph Kohn Zedek, **אהלי שם**, History of a Jacob b. Isaac of Madrid, who was condemned to death in 1490 on a charge of ritual murder, but who was saved in Granada through the discovery of the child said to have been murdered. London, 1883, 112 pp. (Wiener, 42, no. 343).

16. Julius Lippert, **תולדות השלמת האדם**, *Culturgeschichte*, translated by David Frischmann, four parts, Warsaw, 1894-1901.

17. M. Güdemann, **התורה והחיים בארצות המערב בימי הביניים**, *Geschichte des Erziehungswesens und der Cultur der Juden im Mittelalter*, translated by A. S. Friedberg, three parts, Warsaw, 1896-1899 (see *R. É. J.*, XXXIX, 138).

18. Jos. Derenbourg, **מישא ארין ישראל**, his *Essai de l'histoire et de la géographie de la Palestine*, translated into Hebrew by M. Braunstein, St. Petersburg, 1896, xvi + 248 pp. (to be followed by notes by Harkavy).

19. Jacob Frenkel, **תולדות היהודים**, popular Jewish History for the young (not yet finished), 5 parts, Warsaw, 1897-1902.

20. A. Berliner, **חיי היהודים באשכנז בימי הביניים**, *Aus dem Leben der deutschen Juden im Mittelalter*, translated from the second edition by I. A. Bernfeld, Warsaw, 1900, 80 pp. (cf. *Berliner-Festschrift*, p. xii).

I shall now follow this supplement with a series of observations on different passages in Steinschneider's work:—

P. 2, l. 18. An example of the **מגילת יוחסין** is preserved in the Talmud (*Jer. Taanith*, 68 a 45; cf. Isr. Lévi, *R. É. J.*, XXXI, 209), and

other passages too (see Zunz, *Gottesd. Vorträge*, 1st ed., p. 128), from which conclusions can be drawn as to their character.—P. 7, n. 1. On *حسبن عليم* in Arabic literature, see also *Z.D.M.G.*, LVIII (1904), 658, 774.—P. 8, l. 1. On the passage in *Seder Olam*, cap. 30, also the ingenious investigations of Joseph Lehmann in *R.É.J.*, XXXVII, 1 seq.—ib., § 7. The latest edition of the *מגילת תענית* is that with a large introduction, and a commentary by M. Grossberg (Lemberg, 1905), which pretended to be critical, but which is of little value.—P. 10, l. 4 from below. The Geniza Fragments about Bostanaï edited by Schechter (*Saadyana*, no. XXXVI-XXXVI a) are two Geonic Responsa about the matrimonial relations of this Exilarch, which were hitherto known only from an incidental mention in a published responsum of Hai or Sherira, see my *Schechter's Saadyana*, p. 5.—P. 17. To the editions of Eldad must further be added one with a Russian translation by P. Margolin (*שלשה בעלי מסעות*), St. Petersburg, 1883; the other two are Benjamin of Tudela and Petahya of Ratisbon).—P. 19, l. 4. All documents relating to the dispute of Saadia with Ben Meir, hitherto known, are compiled and annotated by H. J. Bornstein (*רב כעריה נאון וכן מאיר*), Warsaw, 1904; with regard to my assistance, to which attention is not called, see *R.É.J.*, XLVIII, 149, n. 1). There have since appeared the Genizah Fragments edited by Hirschfeld, *J. Q. R.*, XVI, 290 seq.—P. 20. The correspondence of Ḥisdai with the King of the Chazars appeared also with a Polish translation by Bielowski, *Monumenta Poloniae historica*, vol. I (Lemberg, 1864), p. 51 seq.—P. 21, l. 5 from below. The Arabic original of the Report of Nathan ha-Babli has just appeared in a Geniza fragment edited by I. Friedlaender, in *J. Q. R.*, XVII, 747 seq. The assumption of Halevy (*דורות הראשונים*, III, 149 seq.), that the report concerning the privileges of Sura (*ואלו יאילו*) (המעלות שנחלתה בהם ישיבת סורא וכו') does not emanate from Nathan, thus receives support, see *J. Q. R.*, ib. 752. Cf. also my forthcoming monograph on Dosa b. Saadia in *הגרן* VI, and the literature given there.—P. 24. A French translation has appeared of the Letter of Sherira (*Épître historique du R. Scherira Gaon*, traduite . . . par L. Landau, Anvers, 1904; a feeble performance, see the review by Isr. Lévi, *R.É.J.*, L, 279, and by me, *Orientalist. Litt.-Zeitung*, 1905, no. 10).—P. 28, ult. About the editio princeps of *Josippon* see D. Günzburg, *R.É.J.*, XXXI, 283 seq., who promises a reprint. That part of *Josippon* which deals with the first Hasmoneans (IV, 18-27) was translated by Mas'ūd 'Adhân into vulgar Arabic, under the title of *יאתיו השמנים* (Livorno, 1886; see my *Zur jüd.-arab. Litter.*, p. 21).—P. 36, l. 16. As I have shown in my study of Ephraim b. Shemaria

(*R. É. J.*, XLVIII, 152), the heads of the schools in Palestine adopted the title of Gaon even before the decay of the Gaonate in Babylon. This study also complements what is here said about the conflict between the descendants of "Aaron" in Palestine and the descendants of "David" in Egypt (ll. 4-5 should be corrected). See also further on p. 175.—P. 36, ult. On the custom of honouring the memory of the dead (הזכרת נשמות) see also Isr. Lévi, *R. É. J.*, XXIX, 43-60.—P. 39, l. 13: Another Vienna *Memorbuch* in the Fürth *Klaussynagoge* has been edited by M. Stern (*Berliner-Festschrift*, Hebrew part, pp. 113-130; see *R. É. J.*, XLVII, 146).—P. 41, l. 16. On the Nagid Meborach see finally my *Schechter's Saadyana*, p. 15, s. v., and *Zur jüd.-arab. Litter.*, p. 68, n. 1.—P. 44, § 29 b. As the כתאב אלתאריך is to be assigned to the tenth century, it must come rather soon after the *Josippon*.—P. 48, l. 17. On the Reports concerning David אלרואי, which all originate from Benjamin, see also Loeb, *R. É. J.*, XVI, 215 seq.—P. 49, ult. Of the recent editions of Benjamin's Travels must be noted, besides that of Margolin mentioned above, with a Russian translation, also that of Grünhut and M. N. Adler with a German translation (2 parts, Jerusalem, 1903-4; cf. Goldziher's critical notice, *Z.D.P.V.*, XXVIII, 1905, p. 151-154), and the not yet completed edition, with English translation, also by M. N. Adler, in *J. Q. R.*, XVI, 453 seq. On Benjamin see also the article by Bacher in *Jew. Encycl.* s. v. (III, 34).—P. 51, § 35. The מנלת ווטא was dealt with again by David Kohn in *השלה*, XV, 1905, pp. 175-184.—P. 53, § 38. On the legends concerning Samuel he-Chasid, see the valuable monograph of Epstein (ר' שמואל החסיד), Berdyczew, 1904, from *הגנן*, IV; cf. also *R. É. J.*, XLVIII, 281).—P. 54, l. 11. The Encyclopaedia of Shemtob ibn Palquera, ראשית חכמה, was edited by M. David (Berlin, 1902).—P. 58, § 51. A minute description of the הזכרונות ס' is given by Cowley in his as yet uncompleted Supplement to Neubauer's *Cat. Bodl.*, no. 2797 (MS. Neub. 2585, which Steinschneider gives, contains something altogether different).—Ib., n. 1. The Testament of Eleazar b. Samuel is separately treated in § 56 (where, instead of 1257, read 1357).—P. 59, § 53. The story by E. T. Schapiro, הפורה ומציל (first edition, Warschau, 1864; 7th edition, ib., 1904) is translated from the *Gallerie der Sippurim*, and does not contain the narrative of an incident of the year 1344, but recounts the remission of the vow of Ferdinand I, to drive the Jews out of Bohemia, by the pope, Pius IV (see § 118).—P. 61, l. 23. The essay of S. (so read instead of Th.) Reinach on Samuel Zarza is printed again in his *Cultes, Mythes et Religions*, vol. I (1905), pp. 415-425.—P. 67, § 70. The story of a calamity in 1420 in Saragossa appeared also separately under the title of מנלת

סארוסאנוס, Jerusalem, 1872 (5 pp., small 8vo).—P. 68, § 72. The קבץ מנצח is new edited by David Fraenkel in קבץ דברים נחמדים (Husiatyn, 1902); cf. *Z.f. H.B.*, VIII, 131; IX, 62.—P. 69, § 74. The text of the statute of the communities in Castile, of the year 1432, was edited by Francisco Fernandez y Gonzalez (*Ordenamiento formado por los procuradores de las aljamas hebreas . . . de Castilla*, &c., Madrid, 1886). Cf. also Loeb's article, *R. É. J.*, XIII, 187 seq. (Heb. translation in Sokolow's האסיף, III, 1886, 133 seq.).—P. 73, l. 14 from below. Gross (*Gallia judaica*, p. 116) conjectures פולג to be a corruption of בלננצי, that is, Aaron of Beaugency.—P. 93, l. 20. An edition of the greatest portion of the sixth section of the *Juhasin* has been published by Neubauer, after a newly-acquired Bodleian MS. (MS. Heb., d. 16; Cowley's Suppl. no. 2798), written 1564 (*Steinschneider-Festschrift*, Hebrew part, p. 209 seq.).—P. 97, § 103. On a MS. of the מנולת מצרים in private possession in Cairo, see Gottheil, *J. Q. R.*, XVII, 647, no. 67.—P. 106, l. 15. On the relation of Don Joseph Nasi to Siegmund August of Poland, see also the interesting documents ed. M. Schorr, *M. G. W. J.*, XLI, 169 seq.—Ib. l. 12 from below. The report that Moses Bashitschi died at the age of 28 (read this for 27) is contained in a St. Petersburg MS. of his מטה אלהים (Neubauer, *Aus d. Petersb. Bibl.*, p. 121), but here 1555 is given as the year of his death.—P. 107, l. 11. To the editions of the מאור עינים must also be added, ed. Benjacob, Wilna, 1865.—Ib., l. 4 from below. On the names of the women of the first generations in Samuel Algazi see also my notice in Stade's *Z. A. T. W.*, XXV, 1905, p. 342.—P. 114, § 145. The history of Isaac Jeshurun is recounted also in the *Allg. Zeitung d. Judentums*, 1904, p. 511–12 (where the erroneous date 1544).—P. 119, § 165. On Isaac Aboab da Fonseca, see also Kayserling, *Jew. Encyc.*, s. v. (I, 74).—P. 131, l. 1. Loewenstein's essay on the family of Aboab has appeared in the meantime (*M. G. W. J.*, XLVIII, 1904, pp. 661–701).—P. 135, l. 12 from below. The לבוש מלכות of Mordecai b. Nisan is edited by Neubauer, *Aus d. Petersb. Bibl.*, Hebrew supplement, pp. 30–66.—P. 142. To the works against Neḥemiah Ḥajjun must also be added a letter by Abraham Segré of Casale Monferrato, ed. Berliner (אוצר טוב, XVII, 1890, pp. 13–20).—P. 159, § 281. A Russian translation of Levinsohn's אפס דמים, by I. N. Sorokin (St. Petersburg, 1883) also appeared, and a German translation by Albert Katz (*Die Blutlüge*, Berlin, 1892).—Ib. l. 3, from below. Goldstöff published also קורות העולם, Universal History till 1852, 2 parts, Vienna, 1858, Lemberg, 1860 (Benj. 527, no. 326).—P. 160, § 283. M. A. Günzburg was already cited before, p. 157, l. 3, from below.—P. 162, § 290. Schulmann has also translated the works of Flavius Josephus, of course not from the Greek original, but probably from

a German translation, namely, a part of the Antiquities (קדמוניות היהודים, part I, Wilna, 1864; corresponding to Books XI-XVI of the original), and the Wars (מלחמות היהודים, 2 parts, 2nd edit., Wilna, 1884).—P. 163, l. 8 from below. Deinard's little work כחות בישראל contains an *edition* of the זמרת עם הארץ, but the treatise on the "Sobotniks" in the Caucasus is by Deinard himself.—P. 164, l. 9 from below. The work on Frank is called פראנק וערתו and is translated from the Polish original of Kraushaar (identical with the one mentioned on p. 182; cf. also *J. Q. R.*, VIII, 335).—P. 165, § 303. On Neubauer's *Mediaeval Jewish Chronicles*, vol. II, see also the critical notices by Bacher (*R. É. J.*, XXXII, 138 seq.), M. Friedländer (*J. Q. R.*, VIII, 336 seq.), and by the present writer (הצפירה, 1896, nos. 165-167).—P. 166, l. 1. A Hebrew translation of vol. III of Graetz's *Geschichte* appeared still earlier, by Abr. Kaplan, under the title דברי ימי היהודים (Vienna, 1875); then the beginning of vol. VIII, under the same title (the translator is not named), in the monthly review עמי בן ed. Kantor (4 sheets, St. Petersburg, January-April, 1887); a new one, entitled תולדות היהודים, by N. Sokolow, has begun to appear (Warsaw, 1905; fifteen sheets so far). A Judaeo-German translation of the popular History of Graetz (*Volkstümliche Geschichte der Juden*) was issued by J. Lerner (Warsaw, 1890 seq.; the same writer also published a short history, likewise in Judaeo-German, דיא יודישע געשיכטע פֿון נאך עזרא'ן ביז היינטיגער צייט, Odessa, 1884, 235 pp.).—Ib., l. 6. A second edition of Jawitz's דברי הימים לעם appeared in Warsaw, 1892, also a general History of the World for the young, דברי ימי העמים, 4 parts, Warsaw, 1893.—Ib., l. 9 from below. Further materials for the history of the Jews, especially in Cracow, were published by Wettstein in the *Kaufmann-Gedenkbuch*, Hebrew part, pp. 69-84 (מפנקסי הקהל בקראקא, xvi pp.). Similar materials for the history of the Jews in Lithuania, by S. P. Rabbinowitz, ib., p. 55 seq. (which is to be added on p. 167, l. 3).—P. 167, l. 13. Bernfeld has published also רור חכם, on the most prominent exponents of the Science of Judaism in the nineteenth century (Warsaw, 1896; 90 pp.), and a History of the Crusades, תולדות מסעי, (ib., 1899, 3 parts; 86, 173, and 247 + x pp.).—Ib., l. 6 from below. Of Sliwkin's המאירה אספקלריא two parts have so far appeared, (Warsaw, 1897, 1904; on the Tannaites). The same author also wrote in Judaeo-German, under the title of הנודר, a short history of Palestine, its colonies, &c., Warsaw, 1893, 98 + 22 pp.—P. 170, l. 10. מסעות בנימין השלישי is simply a satire by S. J. Abramowitz (better known by his pseudonym מוכר ספרים), which first appeared in Judaeo-German, and was also translated into Polish.—

P. 173, l. 3. A continuation of Ratner's Glosses to מגלת העניית in the ספר היובל, published in the honour of Sokolow, p. 500 seq.—P. 175, l. 8. The letter of the community in Tyre to that in Aleppo (read thus, l. 2, for Damascus), ed. Wertheimer, גנוי ירושלם, III, fol. 15. The recipient, Jacob b. Joseph, is identical with the addressee of a letter ed. Schechter, *Berliner-Festschrift*, Hebrew part, pp. 108–112 (cf. *R. É. J.*, XLVII, 139; the word אב need not be added before בית דין, as this word does not occur elsewhere either).—Ib., l. 18. The ban on Tabernacles, on the Mount of Olives, was directed by the Palestinian Geonim against their opponents generally, and it is referred to in my communications in *R. É. J.*, XLVIII, 156 (read thus for 456). Abraham b. David speaks of a ban against the Karaites, also on Tabernacles, and also on the Mount of Olives, in another connexion (see ib. 153, n. 2).—P. 179, l. 12. The little work of Hillesum (51 pp., not 31), is aimed against an article by Cardozo de Béthencourt on Uri ha-Levi in *Nieuw Israelitisch Weekblad*, May 6, 1904 (see *R. É. J.*, L, 275).

I note the following printer's errors (besides those already mentioned):—P. 3, l. 8 *read* nicht gefastet.—P. 8, l. 16. Karez, *read* Korez (likewise p. 47, l. 16).—P. 23, l. 6 from below. 1893, *read* 1896.—P. 43, l. 13. Menachem b. Ahron, *read* Menachem b. Elias.—P. 47, l. 6, *instead of* 4, *read* 5.—P. 48, l. 16, Jehuda ibn Verga, *read* Solomon ibn Verga.—P. 52, l. 12 from below. *Jew. Quart.*, VI, *read* Rev. *Ét. ju.*, XVII.—P. 54, l. 9 from below, *instead of* V *read* XV.—P. 91, l. 14, *instead of* *englisch* *read* *lat.*—Ib., l. 19, *instead of* VII *read* VI.—P. 104, l. 15, הבכה *read* הבכא.—P. 132, l. 15, *instead of* 268 *read* 267.—P. 162, l. 6 from below, *instead of* 4th edit. *read* 3rd edit.—P. 163, l. 10 from below, מהאי should be deleted.—P. 182, l. 16, *for* Almalik *read* Almalich.—P. 190 a, the list omits בני האדם 279.

The object of all these observations is, of course, not to point out the deficiencies of the latest work of Steinschneider. On the contrary, they are intended as a mark of attention and gratitude on the part of the faithful pupil towards the hoary master, who, though entering upon his ninetieth year, still favours us with the products of his fertile intellect and displays an incomparable freshness. May Providence long preserve him in our midst, and may it be granted unto him not only to publish with all speed the second part of the work under notice, but also to bring all his other learned projects into realization.

SAMUEL POZNAŃSKI.